

For the Liberator.

SONNET.

TO THE MEMORY OF CYRUS M. BURLEIGH.

Ah, not removed from earth, not dead—
Existent still, but in a higher sphere—
What thought from thy immortal form has fled?
Where, then, art thou, as when incarnate here?
If light is struggling 'gainst a hostile throng,
If Justice needs a champion bold and true,
Thou wilt be foremost to rebuke the wrong,
And all the powers of darkness to subdue.
Though early summoned to the spirit-land,
Thy earthly life, by noble words and deeds,
Was long extended—heart, voice, and hand,
Thou gav'st to Freedom her direct needs.
Oh, thy soul to free the fettered slave,
Forever hallowed be thy lowly grave!
Boston, April 2, 1855. W. L. G.

DECEASE OF C. M. BURLEIGH.

We find the following interesting letter, in relation to the illness and death of our much lamented friend and coadjutor, CYRUS M. BURLEIGH, in the last number of the *Ohio Anti-Slavery Bugle*. It bears the initials of R. M. PUGH.

PHILADELPHIA, March 10, 1855.

DEAR M.: To-day we have committed to the earth all that was mortal of that true friend of Freedom, CYRUS M. BURLEIGH, one of the brothers in that gifted family, whose name has become inseparably connected with the Anti-Slavery cause in America, and therefore with the life of the world forever.

Mr. Burleigh's health has been impaired for some time past, and in January he left the city for the quiet of his friends in the country, about thirty miles distant, hoping much from repose. But his disease being pulmonary, a succession of hemorrhages diminished his remaining strength, and after several weeks of suffering, in which his faith did not fail him, undiminished, he died on the 17th inst., in the thirty-sixth year of his age.

Mr. Burleigh was attracted to the Anti-Slavery movement early in life, and about 1839 began his first efforts in New England. In 1846 he came to Philadelphia, and one year afterwards accepted the call of the Executive Committee to the editorial care of the *Pennsylvania Freeman*, where he continued, with occasional interruptions, and a few interruptions, until compelled by ill health to resign his duties in March, 1854.

An editor of the *Freeman*, he was also a member of the Executive Committee, where his valiant counsel and indefatigable industry were fully appreciated. During the nine years he was actively engaged in the paper, he made numerous editorial labors personal, making extensive excursions into parts of Pennsylvania, New Jersey and Delaware, where Anti-Slavery was unknown, with rare cordiality and devotion, and in the most successful manner, and the more savage and inhospitable the people, the more patiently and bravely he labored, in the end but rare success to that martyrdom which at last befell him.

He was a man of noble intellect, and of an excellent pen, the former furnished by judicious industry, the latter quickened by a vigorous sense of duty. An eloquent speaker, a forcible writer, an acute and comprehensive observer of events, with an intelligent apprehension of the relations of his moral judgments to the actual course of events, he was ready for whatever service the occasion demanded, performing the duties of the cause, with the same thoroughness, intelligence and devotion which he proclaimed in his profound principles, or enjoyed its highest privileges.

Of such clearness in his perceptions of duty, and such eagerness of purpose in its performance, the duties that impelled him, and the fears that mislead others, were unknown to him, and he occasionally there might appear some of the most brilliant and judicious of his moral reasoning, and it was but the result of this habitual reference of all things to principles, rather than to persons, the steady effort to bring life to the test of the absolute and the universal.

For among us we could not but be reminded of the words of the apostle, "to put the soul in the service of the soul that suffers, to feel and speak as the slave would do of his wrongs and wrongs. Brave and just by nature and from principle, he could neither comprehend nor tolerate cowardice or non-resistance, though no man was more merciful to the erring, or more sympathetic with the suffering, than he.

Simple and singularly pure in his tastes and habits, affectionate and loyal in his relations, he was respected and beloved. To how many hearts should the tidings of his death bring a shock.

Who will supply his place in the great work before us? Lo! the fields are ripe unto harvest, but the laborers are few, and of the few, how many have fallen!

A religious life consists in the forgetfulness of self in the service of others, in the consecration of all that a man has and all that he is to his highest apprehension of duty, then Mr. Burleigh's was eminently a religious life.

He died. But the cause of Freedom which he remembered in his weakness and defeat, will not forget him in its strength and triumph. Truth and Justice will await the fitting period to vindicate their defenders. The struggle with the sacred mission of preserving the truth, and presenting them to the future, set in relief against the darkness of the ages that denied them.

When the American Anti-Slavery movement shall have passed into history, as the moral crusade of these latter days, second only in importance to the advent of Christianity, or the Reformation, men will begin to realize their indebtedness to its early advocates, who, with simple reliance on the power of Truth, went forth to the labor and the sacrifice. Proceeding with rare intelligence and unflinching zeal to the re-nunciation of principle, they labored to maintain that when the honest professed them, patiently submitting to practical solution from the sympathy and society of contemporaries, cheerfully enduring privation, obloquy and the trials of the triumph, and of their own historic justification, as sure to come as day and night, seed-time and harvest, summer and winter.

To this unflinching compensation of the moral universe, this inflexible justice of humanity, we committed the name and character of our friend and brother, and now we shall miss from the places that knew him, and miss him.

B. R. P.

We make the following extracts from a letter received from our esteemed friend, MARY GREGG, of Philadelphia.

"It was my privilege to attend, for several days, at the dying bed of our friend Cyrus Burleigh, and to hear many of the last words of one who had most faithfully devoted his life, from early youth, to the cause of the enslaved. One day, as I sat by his bedside, he said to me, 'Give my love to WILLIAM LUTON GARRISON and WENDELL PHILLIPS, and tell them that I love and honor them for their fidelity to the Anti-Slavery cause, and other reforms of the present time; that it is a great comfort to me, now, as I am departing, to know that such men as they are living in this world; that I earnestly pray God's blessing on them; that I know He will bless them; that I have a warm love for them, personally, but I have them far more for their devotion to the cause of Reform.'

He spoke these words slowly and faintly, but with a full heart. Until within a few weeks of his death, he cherished the hope of partial recovery and protracted life. He earnestly desired to live, for he felt that he had not finished the work of life. But when he saw that death was inevitable, he lost his will to live; and, during his last days, he desired, earnestly, to depart. His mind was unclouded to the last, and he frequently and fervently expressed his unabated confidence in the principles and measures of the enterprise to which he had devoted his life, and his firm belief in its ultimate triumph.

In his death, the Pennsylvania Society has lost a most valuable agent, and the American Abolitionists a true-hearted and faithful coadjutor. It seems as though he could not well appear the faithful one of our small band, but we know that 'all is of God,' and that 'He doeth all things well.'

BENJAMIN S. JONES, in a note to the *Anti-Slavery Bugle*, respecting Mr. Burleigh's demise, says:—
"A few days before his death, a friend had been reading a portion of the prayer of Jesus, in the 17th chapter of John, and when he ceased, he said faintly and slowly, 'What a glorious satisfaction it must be to any soul to be able to say, 'I have finished the work which thou gavest me to do.' This satisfaction was surely his. Though gentle and unassuming as a child, yet he possessed the stern integrity of truth; and in his devotion, he might be said to have manifested the self-sacrificing spirit of the martyr. Kindness of heart and the gentleness of his disposition marked his entire

life. By his works of goodness, by his labors of benevolence, by his deeds of righteousness, he being dead yet speaketh," and may we not remain hallowed to his voice?

CYRUS M. BURLEIGH.—This earnest, efficient and tried friend of the Slave is no more of earth. His death has been noticed at length, in several of our papers, and a Y. month past in the *Ohio Anti-Slavery Bugle*. He was united by marriage to Mary Ann Jones.

So they fall, one by one, these men of the American Martyr Age. Let no one's hand be slack while he can do the night of life's busy day comes on apace. Each one should now act well his part.

TRIBUTE TO C. M. BURLEIGH.

At a meeting of the Philadelphia Female Anti-Slavery Society, held March 8th, 1855, the following resolutions were passed, and directed to be sent to the *Standard* for publication:

Resolved, That, by the death of Cyrus M. Burleigh, the American Abolitionists have lost a most valuable and faithful fellow-laborer, whose earnest and self-sacrificing devotedness to the Anti-Slavery cause, for many years, has strengthened their hands in their arduous work.

Resolved, That, in the conservation of youth and manhood to an holy but unpopular Reform, and in the fidelity with which he redeemed his early pledge of fealty to it, he has left a noble example to his coadjutors, who deeply deplore the loss which they have sustained in his death.

Extracted from the Minutes.

SEARJ M. SHAW, Secretary.

At a Meeting of the Executive Committee of the Pennsylvania Anti-Slavery Society, held on the 16th instant, the following resolutions were unanimously adopted; and the Secretary was directed to send them to the *National Anti-Slavery Standard* for publication.

Resolved, That in the death of CYRUS M. BURLEIGH, this Executive Committee has lost a valued member, and the members of the Pennsylvania Anti-Slavery Society a most earnest and faithful coadjutor, who, in the various offices which he was called to fill, labored with untiring devotedness to the cause of Human Freedom.

Resolved, That, in the unswerving fidelity, the self-sacrificing zeal, the unflinching faith of our beloved brother, we have an example which should incite us to renewed diligence in our efforts in behalf of the slave's redemption.

JAMES MOTT, Chairman.

MARY GREGG, Secretary.

From the Boston Evening Telegraph of Friday.

MR. SUMNER'S LECTURE.

There was a crowded audience last night at the Tremont Temple to hear Charles Sumner lecture on "The Necessity, the Practicality, and the Dignity of the Anti-Slavery Cause." The Governor of the Commonwealth, and many other distinguished citizens occupied the platform, on which also sat the liberated slaves, Anthony Burns and Ida May.

Mr. Sumner began by describing the famous Boston mob of 1835, which broke up the meeting of the Female Anti-Slavery Society, and dragged Garrison through the street with a halter round his neck. He contrasted the fierce proscution of that period with the toleration, or rather the favor with which Anti-Slavery was now viewed, even in Boston, to show that the twenty years of struggle had been also twenty years of progress.

He then gave a concise and powerful definition of slavery as it is essentially—quoting the Slave laws as its proper definition, and proving that it reduced men into chattels, persons into things, it was sufficient to condemn it. No matter for details or exceptions. An institution which by its very nature did that, needed no argument to prove its self-evident wickedness. Slavery being evidently wrong and wicked, there was an equally evident necessity for the Anti-Slavery Enterprise.

The scriptural defenses of slavery were then examined, beginning with the curse pronounced upon Canaan, dooming him to be the servant of Shem and Japheth. To sustain this defence, Mr. Sumner said it would be necessary to prove that the slaves were all descended from Canaan, that the curse was intended to apply not only to him but to all of his descendants, that every descendant of Shem and Japheth is entitled to hold them as slaves, and lastly, that every slaveholder is a descendant of Shem or Japheth.

Mr. Sumner then read Paul's epistle to Philemon to show that Onesimus was sent back to be a brother of his former master, not his slave, and that Paul expressly charged Philemon to receive him as he would Paul himself. Fugitive slaves from the South, Mr. Sumner remarked, with a significant look at Anthony Burns, were not sent back in that manner, and he envied neither the understanding nor the piety of the man who could find in this epistle any justification for sending a human being into the den of American Slavery.

He then charged that the Anti-Slavery enterprise had injured rather than benefited the slaves, Mr. Sumner forcibly replied that it had already greatly ameliorated their condition. Conscious of the observation of the whole world, drawn upon them by the discussion of this subject, slaveholders were beginning to treat their slaves with more humanity, and to allow them many comforts and privileges which had hitherto been denied. Already in many States the question had lately been raised of establishing and guaranteeing the marriage relation, the parental relation, and the opportunity of education, these things would only be the beginning of the end of the institution.

To the plea that emancipation would be dangerous to the slaveholder, that the slaves, if free, would do their former masters' throats, Mr. Sumner replied that the whites should begin to treat the blacks justly, to give them wives and children, to give them the blessings of education, in a word, to give them freedom, that then the blacks would cut their throats, although while deprived of all these things, they forbore to take revenge, and showed anything but a maddened or vindictive spirit.

The practicability of the anti-slavery enterprise, Mr. Sumner said, was certain, because it was right. Whatever it was right to do could be done. What was proposed to be done? Simply this. To secure to the slave the same rights to give them the right to their wives and children, to give them an equivalent for their labor. Would any man say that these things could not be done? It was a libel on human nature, and it was a libel on the Christian religion, to say that it could not be done. Yet do these things, give the slave a wife and children, so that they shall be his and not another's, give him the right to education, give him remuneration for his labor, and slavery is at an end.

Mr. Sumner continued his lecture with remarks on the dignity of the Anti-Slavery Enterprise. It was the noblest cause that ever men engaged in. It was noble from its magnitude; noble from the transcendent genius and character that had been devoted to its service; noble, especially, because it was an enterprise for the masses, and not for the few. The noblest cause that ever men engaged in, and with whom we have no other sympathy or ties than that which flows from a lofty and generous conviction of the brotherhood of man.

Mr. Sumner presented with a splendid appeal to the citizens of the Free States on their duty with regard to Slavery. In the course of it, he gave the following unimpeachable evidence of his opinion of the case of Judge Rogers. From so learned a lawyer as Mr. Sumner, speaking with the exultation of his high judicial position, no less than by what is due to his distinguished reputation as a statesman, this clear and decisive declaration will undoubtedly have great weight. It is evident that Mr. Sumner has no fears for the Judiciary.

But without waiting for the overthrow of the slave power on the broad field of national politics, it must be done here on the soil of Massachusetts. (Applause.) Here within our own borders at once this must be done; and it can be done. Surely we can emancipate ourselves. A lie, says Carlyle, 'should be trampled out and extinguished forever, and nothing should be done with it but to trample it out and extinguish it. The Fugitive Slave Bill, should it continue longer on the statute book, must be made a dead letter; not by violence, not even by hasty condemnation by the Legislature, but by an aroused Public Opinion, which would shut its eyes to its agents. (Applause.) Our fathers blast all who descended to be the agents of the tyrannical Slave Act. Let their example be your guide. The Fugitive Slave Bill is more an insult to the free States, than it is a benefit to the slave. 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